

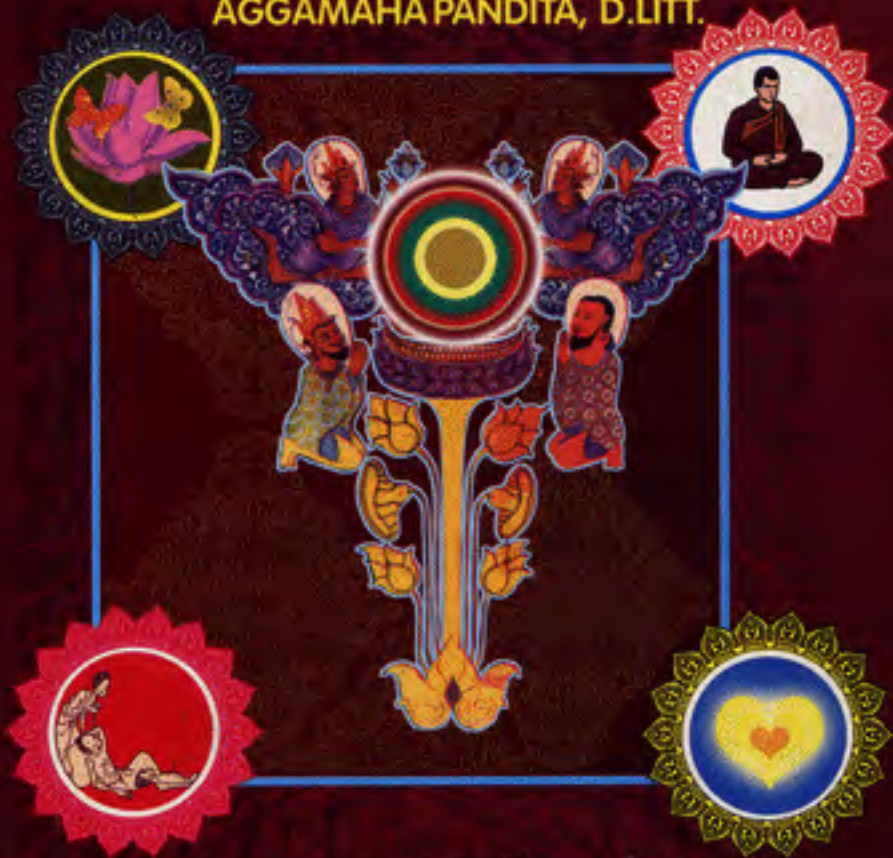
LEDI SAYADAW

THE MANUALS OF BUDDHISM (THE EXPOSITIONS OF THE BUDDHA-DHAMMA)

by

MAHĀ THERA LEDI SAYADAW,
AGGAMAHA PANDITA, D.LITT.

THE MANUALS OF BUDDHISM



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LEDI SAYADAW

THE MANUALS OF BUDDHISM



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**The
Manuals
of
Buddhism**

**The Vipassanā - Dipani
Patthanuddesa Dipani
Sammaditthi Dipani
Niyāma Dipani
Catusacca Dipani
Bodhipakkhiya Dipani
Magganga Dipani
Alin-kyan
Uttamapurisa Dipani
Ānāpāna Dipani**

There have been shown the field florised with the countless signs of Lord Buddha images and Pagodas and Satti. Amongst which the reweaskable photoes of Lord Buddha as first preached "Damma Seakkya Pawitana Version the "Four Noble Parts", after attaining this Shrive as the culture of Pagan in front cover After hearing Buddha's Damma "Four Noble parts" the fifth group of monks came to Know the true Knowledge (ultimate truth). They revealed the damma of "Four Noble truth". (Cicca) one after another He (Lord Buddha) Renew of all suffering of Dukkha which were oldage suffer. The suffer of Waitana and that of severe death. Saurudaya Cicca was the desire of persons and things. Magga Cicca was the endeavour to gain the insight Knowledge. Nigyawda Cicca was the Stage reacking the Dhamma of Nivana Sotapatti magga and Phala)

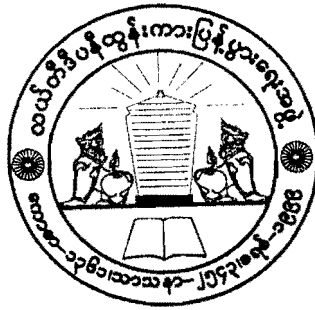
At the back cover one sati of Shrilinka and the foot print of Lord Buddha in Minbu, Myanmar.

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This is the end of the three kinds of sammā-kammanta.

The Exposition of Right Livelihood

There are four kinds of Right Livelihood. They are:

1. duccaritamicchājīva virati
2. anesanamicchājīva virati
3. kuhanādimicchājīva virati and
4. tiracchānavijjāmicchājīva virati.

1. Duccaritamicchājīva virati: Duccaritamicchājīva means earning a livelihood by committing any of the three-fold evil bodily actions, such as killing, etc., and four-fold evil verbal actions, such as speaking untruth, etc. Earning a livelihood by selling the five kinds of merchandise³ which ought not to be sold is also included in this.

Abstinence from such wrongful modes of earning a livelihood is duccaritamicchājīva virati.

2. Anesanamicchājīva virati: Anesanamicchājīva means earning a livelihood by Isis and bhikkhus by acquiring gifts and offerings by any of the twenty-one improper means (anesana—wrong livelihood for bhikkhus), e.g. by giving fruits and flowers, and so forth.

Abstinence from such acts is anesanamicchājīva virati.⁴

3. Kuhanādimicchājīva virati: Kuhanādimicchājīva: There are five improper ways of earning of livelihood under this head, namely: kuhana, lapana, nimitta, nippesana, lābhena lābha nijigisana.

1. kuhana means trickery and deception by working wonders. It means fraudulently obtaining gifts and offerings by making people think that one possesses extraordinary qualities such as high virtues, although one does not possess it

3. Weapons, living beings, meat, intoxicants and poisons—these five kinds of merchandise ought not to be traded in—*Āṅguttara Nikāya, Pañcaka-nipāta, Catuttha Pannāsaka, Upasaka-vagga, 7. Vāṇijja Sutta*, pp. 183, 6th Synod Edition.

4. See *The Light of the Dhamma*, Vol. VI. No. 3, p. 12.

2. lapana means impudent talk in connection with property and gifts
3. nimitta means making gestures and hints to invite offerings
4. nippesana means harassing with words so that one is obliged to make offerings
5. lābhena lābha nijigisana means giving a small gift to get a bigger one.

Abstinence from such wrongful modes of livelihood is kuhanādimicchājīva virati.

4. Tiracchānavijjā micchājīva virati: As the worldly arts such as prophesying from the constituents of the body, palmistry, etc., are contrary to Isis and bhikkhu's practice of dhamma, they are called tiracchānavijjā. Earning livelihood by Isis and bhikkhus by means of such arts is called tiracchānavijjā micchājīva.

Abstinence from such wrongful modes of earning livelihood is called tiracchānavijjā micchājīva virati.

This is the end of the four kinds of sammā-ājīva.

The Exposition of Right Effort

Of the four kinds of Right Effort, the first two, namely, the two unwholesome volitional actions (akusala)—one that has arisen (uppanna) and the other potential (anuppanna)—constantly cause anxiety, moral corruption and debasement to beings. The next two, namely, the wholesome volitional actions (kusala) that have been acquired (uppanna) and that are yet to be acquired (anuppanna) always give peace, purity, nobility and progress to beings.

Of the ten kinds of evil conduct, such evil conduct as has arisen or is about to arise in one's body in this life is called uppanna-akusala. Such evil conduct as has never arisen, nor is about to arise, but will arise in future in one's body in this life is called anuppanna-akusala.

Of the seven kinds of purification—1) purification of virtue, 2) purification of mind, 3) purification of view, 4) purification by overcoming doubt, 5) purification by knowledge and vision of what is and what is